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The volume opens with an excellent introduction, which treats of the place and influence of the Bible in modern life. The main body has two parts, the first of which is explanatory and historical, showing "The Meaning of Biblical Criticism." The brief story of the way in which we came by our English Bible is followed by a fair statement of the traditional view of the Bible. A chapter on the nature of biblical criticism prepares us for the new view of both the Old Testament and the New. Out of this comes a restatement of the doctrine of inspiration, the nature of the Bible as revelation, and its authority in the realm of human conduct.

The second part, which deals with "The Value and Use of the Bible," best reveals the genius of the book as "The New Appreciation of the Bible." Here is shown its constructive, spiritual worth in our modern life as seen in its proper use in the Sunday school, the public school, the home, in self-culture, and in the spread of western civilization. The chapter on the "Bible in the Public School" is very timely. It is argued that in view of the growing recognition of the public school's function in the line of moral education, and the increasing appreciation of the Bible as a noble literature which affects ethical culture, that it should have a place in the curriculum of our schools, not to be taught dogmatically, but as literature.

Adverse criticism might be offered on some sections of this book, but on the whole it is such a timely and valuable aid to a better understanding of the Scriptures from the new point of view that such criticism would seem like an uncalled-for gratuity.

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**A Diary of My Life in the Holy Land.** By Dr. A. E. BREEN, author of *General Introduction to Holy Scripture* and *A Harmonized Exposition of the Four Gospels*, illustrated. Rochester, N. Y.: John P. Smith Printing Company, 1906. Pp. xvi+637. \$4.50.

The author of this book, a learned Roman Catholic priest, was a member of the Archaeological and Biblical School, which is conducted by the Dominican Fathers in Jerusalem, during the winter of 1904-5. He has recorded in this book vividly his impressions not only of Jerusalem but of the parts of Palestine which he visited with the various archaeological and geographical expeditions which are conducted by the school every year. As these tours are so planned as to cover practically all parts of the country, Dr. Breen gives a description of most of Palestine.

In spite of some faults of style and taste the book is a most interesting one—not less so to the Protestant than to the Catholic. Dr. Breen is a devout priest. He speaks in this diary with surprising frankness of that

seething cauldron of things religious and ecclesiastic which one sees in Palestine. His reflections are a constant revelation of himself. These self-revelations redeem the diary from the commonplace and make it of keen interest to every one who is interested in a soul that is growing.

In reality the book is much more than a diary, The author has quoted at length the best authorities upon the climate of Palestine, its meteorology, its archaeology, and its customs. Warren, Wilson, Conder, Bliss, Sellin, Baldensperger, Vincent, and Macalister are laid under contribution and quoted at length. Dr. Breen is, however, a man of independent judgment and often has his own views.

To a Protestant perhaps the most interesting phase of the book is his attitude toward the holy places, especially toward that body of traditions which centres in the Church of the Holy Sepulcher. Stating that few Protestants believe that the church stands on the sight of Calvary, and that it is rare to find a Catholic who doubts it—some Catholics charging disloyalty to the Catholic faith against any who do so—he declares that the matter must be decided solely on the evidence, holding that Catholics do not worship the place, but the Lord, and that the worship is acceptable, though the site be a mistaken one. He then passes in review the evidence for and against the genuineness of the site and is irresistably borne to the conclusion that the scene of the crucifixion and the entombment of the Savior was not the spot where the church stands. In a similarly impartial spirit he examines the claims of "Gordon's Calvary" only to reject them. Although he concludes that Calvary was probably nearer to "Gordon's Calvary" than to the Church of the Holy Sepulcher. He rightly decides that we really do not know where Calvary was.

This problem was to Dr. Breen an exceedingly important one. He reverts to it in his diary again and again. The question whether it was right to worship in sacred sites of mistaken authenticity as though they were genuine, cost him severe struggles. His conclusion was that it was right to commemorate the life of the Savior in these spots, because an opportunity to do so is offered there, even though the exact site of an event cannot be determined, for Jerusalem is small and the real site cannot be far away. We like Dr. Breen for his manliness and frankness in these matters.

In his treatment of the noble scholars who are professors in the Dominican School, the author does not appear in so attractive a character. Like most Catholic priests he knew before going there little of the higher criticism, and like many Protestants he knew it only as infidelity. One is not surprised in the early part of the book to find that Dr. Breen's first lessons in studying the Bible by scientific methods was distasteful to him, though

one is hardly prepared for the charge of infidelity and untruthfulness which in the early part of the book is made against his noble teachers. Apparently, however, this first impression passed away, for on p. 245 he pays a beautiful and well-deserved tribute to the life of the Dominicans. It is a pity, however, that he nowhere retracts the unjust strictures which in the early part of the book he makes upon his teachers. In this connection it strikes one that the diary closes abruptly. It concludes with a statement of the author's safe arrival at Jerusalem after a trip to Galilee and the north. Did it originally contain his final impressions of his year in Palestine and an expression of appreciation of his scholarly teachers? And was this conclusion sacrificed to secure the *Nihil obstat* of the censor and the *Imprimatur* of the Bishop of Rochester, which now adorn the page after the title page? These questions spring to one's mind, because it seems impossible that so eminently fair a mind as Dr. Breen's could know the evidence for the views of Père Lagrange concerning the Bible and not accept them.

Dr. Breen is too just not to criticise some Roman Catholics in Palestine, but one is amused to find that his attitude toward the other branches of the church there—Greeks, Armenians, Copts, etc.—is exactly that of many Protestants toward Catholics. He grants that the laity are honest and sincere, though ignorant, but he believes the priests of what he calls the schismatic churches, but especially of the Greek church, to be crafty, hypocritical, and insincere, holding the people in subjection for their own gain. Probably such charges against whole priesthods are untrue whether brought against Greek or Catholic.

Dr. Breen's archaeological information is generally correct. On some points he has gone wrong, as, e. g., in his belief that Zion in the Old Testament period was the western hill of Jerusalem. Then Schick's models of the Temple area were bought by Harvard University (not Oxford, see p. 382), and the originals are at Harvard and only the copies in Jerusalem. The reviewer is sure of this as he acted as the agent in their purchase and drew the contract.

The book contains 327 illustrations, most of them good, although one could dispense with numerous representations of the interior of shrines. The printer has done his work well, though, as usually happens, there are a few typographical errors.

GEORGE A. BARTON

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